

❖THE❖ ❖CONVERTED CATHOLIC.❖

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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to Evangelical Christianity.

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EDITORIAL NOTES.

THE LAST WORDS ON EARTH OF OUR Saviour Jesus Christ, "Ye shall be witnesses unto Me" (Acts 1 : 8), were addressed not only to those who heard Him and saw Him taken up into heaven, but to all His disciples in every age. Every Christian as a witness unto Christ should testify that He is the Son of God, the Redeemer of the world, a personal Saviour, who has washed away our sins in His own blood and made us the children of God. Wherever a Christian bears this testimony the Spirit of God bears witness with his spirit that he is a child of God. He shows that he has received the gift of God, he cherishes it, and is glad to tell others about it—to be a witness unto Christ. His religion is more than intellectual assent to the truths of Christianity; it is a personal union with God. The world admires the excellence of the Christian religion, but the world does not witness for Christ. Rather does it persecute those who are consistent in their testimony for Him. The converts from Rome whose testimonies we publish every month have been made to feel this persecuting spirit

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THE SERMON BY THE LAMENTED DR. Crosby which we publish this month was the last delivered in his church, and we believe the last public discourse he delivered on earth. It was spoken at the prayer meeting of his church and was taken down stenographically by one of the members.

IN OUR NEXT ISSUE WE HOPE TO GIVE an account of our visit to Wisconsin from July 16 to 26. Invitations came to us to preach and lecture in Eau Claire, Chippewa Falls, La Crosse, Green Bay and other towns. A visit to Chicago, the scene of our priestly labors in the Church of Rome, may be worth noting also.

WE HOPE TO SPEND THE FIRST WEEK of August at Mr. Moody's Conference for Bible Study at Northfield this year as usual, and immediately afterwards begin services in our new mission building. If the alterations and repairs in the chapel are not completed by that time it will be solely for the lack of means to pay for the work. We trust the friends who are interested in this work for the conversion of Roman Catholics will help to get the building ready for work during this month. The time is short.

A READER OF THIS MAGAZINE WHO says he is a Protestant while his wife is a Roman Catholic, writes to say that he will be pleased if we commend some action of a Roman Catholic bishop or priest. We cheerfully comply with this request, and most heartily commend Archbishop Ireland of St. Paul, Minn., for a recent pastoral letter against lotteries, in which he says: "We do now prohibit the rais-

ing of money for religious purposes by the sale of chances, the use of wheels of fortune, or by any method savoring of lottery or gambling." This is the first order of the kind ever issued by a Roman Catholic bishop in the United States. Archbishop Ireland, an Irishman by birth, is also opposed to foreign bishops in the United States, who do not love the American language and institutions. There may be a schism in the Roman Catholic Church in this country if the Germans, Poles, Hungarians, Italians and French combine against the Irish. The American Catholics are so few in number that no one thinks of them in the race and language question that is now agitating the Roman Catholics in the United States.

WE CAN ALSO COMMEND THE ARCHBISHOP of Chicago, Dr. Feehan, for his action in forbidding the "Sisters" to sit in the halls and vestibules of the court house and other public offices on pay days begging from the employes.

And finally the Pope is to be commended for his platitudes on Socialism and the labor question in his last Encyclical.

A GREAT CROWD OF ROMAN CATHOLICS assembled at Yonkers, New York, one Sunday in May last at the laying of the corner stone of a new seminary for priests by Archbishop Corrigan. It was estimated that 50,000 persons attended the ceremony. The priests and politicians and saloon-keepers who were present in large numbers took up the collections, and the hats and baskets were filled with money. The Sabbath was desecrated but Rome displayed her power.

CONVERTS FROM ROME.

IN THE CONVERTED CATHOLIC for November 1890, we published the names and addresses of many Roman Catholic priests who had renounced the Church of Rome and who had been received into the Protestant Episcopal Church of England and assigned to parishes as ministers of that Church. At different times within the last few years we have noted the withdrawal from the Roman Catholic Church of more than one hundred priests, many of whom entered secular life, though the majority became ministers of various Protestant churches.

We are now able to add the following names to those already published. In one of our English exchanges, the *English Churchman*, June 11, 1891, this new list is published under the heading of "Apostate Priests." As the term "apostate" is not used in a complimentary sense in this country we are surprised to see it in a paper that champions the cause of Protestantism against Romanism and Ritualism in a very able manner in England. But perhaps "Apostate Priest" is regarded in England in much the same way that "Apostate Jew" was looked upon by the Apostle Paul and other early Christians.

This new list of priests who have become ministers of the English Church was sent to the London *Echo* by an honored clergyman of that Church. We give it as it appeared in that paper :

(To the editor of the *Echo* :)

SIR:—By your courtesy I was permitted, nearly a year ago, to give in your columns a list of clergy ordained in the Church of Rome, who are now

working as ministers in the Church of England. From the private correspondence which my former letter produced I am certain that the subject is one of great interest to a large number of your readers. Will you, therefore, now kindly permit me to give a more complete list? Very incomplete I know it is; but all the names may be verified from "Crockford":

1. Anton Leopold Becker, now in the diocese of Norwich.
2. Joseph Francis Bossy, French missionary, diocese of Mauritius.
3. Michael Angelo Camilleri, now vicar of Lyford.
4. John Cross, D. D.
5. Edward Gianni Edwardo, now vicar of Llandwake.
6. John Francis Joseph Grandyear, chaplain at Mahi.
7. Francis Hogan, now assistant curate of Holy Trinity, Barkingsroad.
8. Peter Septimus Leonini, now curate of Stockerton.
9. Henry Flintoff, St. George's Cathedral, Windward Islands.
10. John Bernard McGovern, now curate of All Saints', Chorlton-on-Medlock.
11. Donald Andrew McKay.
12. Francis Moberley, general license from the Archbishop of Canterbury.
13. Francis Felix Mazuchelli, now vicar of Felmersham.
14. Jeremiah Percy Neville, now curate of St. Michael's, Southwark.
15. Thaddeus O'Callaghan.
16. Patrick Phelan, now curate of St. John, Cartedyke.
17. Constant Prosperi Marie Poirier, now curate of St. Pierri, Guernsey.
18. John Schulte.
19. Louis Napoleon Saichau, now curate of St. Peter's, Guernsey.
20. Charles F. Godbow Turner, now assistant curate of Thurgaston.
21. Jules Xavier Willeman.
22. Genoa Vicenzio, now curate of St. John's,

Clerkenwell. 23. William Earnest Youngman, now curate of Ryde.

Since the last publication of "Crockford" the following gentlemen have been reported in the daily papers as having seceded from the Roman Church and joined the Church of England: A chaplain to Lord Bute [who had been "converted" to Romanism by Monsignor Capel]: Rev. Ernest Matland, Roman Catholic chaplain of St. Marylebone Workhouse, and Rev. B. Hodgson, who was received into the English Church by the chaplain of St. John's, Boulogne-sur-Mer. J. P. BACON PHILLIPS.

Crowhurst Rectory, near Battle, Sussex, May 30, 1891.

CONVERSION OF PAPAL INDIANS.

THOUSAND ISLAND PARK, }
NEW YORK, April 13, 1891. }

DEAR BROTHER:—I send you a brief account of the conversion and civilization of some Roman Catholic Indians who are settled along the St. Lawrence River.

Many years ago a great effort was made by the French Jesuits to convert the North American Indians. For a time they seemed to succeed; but as in Japan about the same time, by a simultaneous uprising, the mission was broken up.

Later, under the French protection, the Romanists gathered the most faithful of their converts into clans in lower Canada and settled them upon government reserves. One of these was at the point where the St. Lawrence River leaves the national boundary. The size of this band at their settlement at St. Regis cannot now be definitely determined.

In 1847 I was pastor of a Methodist circuit adjoining this reservation and

interlacing it, and thought myself divinely led to attempt its renovation by God's favor upon His appointed means. It was a bold dash, and the struggle was a desperate one; and it was no wonder that the converts, born in such a storm, were bright and strong—so clear and happy, such living epistles, as to inaugurate from that year of grace an era of prosperity for the whole tribe. I estimate the whole number of converts within these years at 500. Not all, however, directly from Romanism, but no one of these years has passed without some coming into the light from that system. The band has doubled in number in that period by natural increase, and the present number is about 3,000. Nearly one-seventh are decided Protestants, while but few of the Roman Catholic portion are bigoted in their feelings. It is a sad fact that in all that region the schools, both state and provincial, are controlled by the Roman Catholics almost entirely. Hence illiteracy prevails, very few being capable of reading the Bible understandingly.

Much of the evangelical work among the Indians is done by singing. They sing much, and excel in singing, and get much truth in this way.

I will only add that I served the St. Regis Methodist Indian Mission in 1847-8, and 1886-7-8.

(REV.) EBENEZER ARNOLD.

REV. JOHN C. COLLINS.

After the close of the civil war, a bright lad, the son of Irish Roman Catholic parents, who had been a drummer boy in a New York State regiment, called on President Porter of Yale College in quest of an education. "I come to you sir," he said

with the boldness of young America, "because you are the head of a college, just as I would go to a ship-master if I wanted to go to sea." He was received, and after graduating from the college and seminary, he devoted himself to active evangelical work in New Haven, Conn. He is now the secretary of the Christian Workers Convention of the United States and Canada, an organization that is doing much good.

Writing to the *London Christian*, June 18, 1891, Evangelist E. P. Hammond says:

"Last Saturday in company with Revs. J. C. Collins and F. M. Lamb I came to Albion, N. Y. All the churches united, and from the first the meetings have been crowded. Mr. Collins gave an account of his conversion at the overflow meeting last Sunday night. Many had known him as a wild, reckless boy, and were deeply impressed by the great change they witnessed. It was from this very place that he formerly volunteered to ascend in a balloon which had not gas enough to carry up the man who had been advertised. Thousands had come from the surrounding country to see the ascent. The owner, who was afraid, or could not go in his own balloon, persuaded this boy to make the attempt. A woman who saw him sailing over the steeple of the Presbyterian Church remarked that it would be better for Albion if he never came back again. But, thank God, she was mistaken. He barely escaped with his life, and has since lived to inaugurate Christian workers' conventions in various cities in the United States. He has done much to forward the work in Albion. We cannot tell how many

have been led by the Holy Spirit to give themselves to Christ, but about 200 during the past five days have given in their names professing conversion.

—
Last May Rev. Geo. Braislin was installed pastor of the new Baptist church at Rutland, Vermont. President Andrews, of Brown University preached the sermon and Rev. Edward Braislin, D. D., of Brooklyn, N. Y., brother of the new pastor, both of whom are converts from Rome, delivered the address. Both brothers are classed among the ablest men in the Baptist denomination.

—
Rev. Joseph Sullivan, a convert from Rome well known to our readers, has completed a very successful year as pastor of the Baptist Church at Nanuet, N. Y. Mr. Sullivan intends to return to Rochester University to complete his course of studies and take his degree.

... Canadians in New England.

According to the Rev. C. E. Amaron, president of the French Protestant College at Springfield, Mass., there are now about 500,000 French Canadians in New England and New York, and 1,000,000 in the United States. This number is rapidly increasing, both by constant emigration from Canada and from the great number of children—generally ten or twelve—to be found in every family. Of this number about 35,000 are Protestant. The rest are intensely Roman Catholic. Of late years there has sprung up among these French Catholics a great number of societies of men. In Lowell alone there are probably 2,000 men enrolled in them. In 1890 there were 217 of these societies, with a membership of 31,936.

SISTER BARBARA, UBRYK.

TRAGIC STORY OF THE CARMELITE NUN OF CRACOW.

VIENNA, June 1, 1891.

SISTER Barbara Ubryk, the Carmelite nun, who in the year 1869 was the innocent cause of the riots at Cracow, has just died in a lunatic asylum of that city, where she spent the last twenty-two years of her unhappy life. Sister Barbara belonged to a noble family who had forced her to enter a religious order, for the purpose of preventing her from marrying a young officer of Lancers with whom she was violently in love, but who unfortunately had neither rank, title or fortune. On entering the grim old convent of Cracow she ceased all communications with her family—by her express desire, as it was believed at the time—and it was not until more than twenty years had elapsed that one of her brothers, inquiring from the religious authorities what had become of his beautiful sister, was given to understand that she was no longer on the list of the living. Struck by the shiftiness of the answer, he proceeded to the Archbishop of Cracow's palace, and throwing himself at the venerable prelate's feet, entreated him to find out if Sister Barbara were really dead. The Archbishop immediately took steps to discover the truth, but the Abbess of the the Carmelite Convent in which Sister Barbara was supposed to have died not only refused to answer any questions about the matter, but availing herself of the inviolability of convents, absolutely declined to allow any government official to pass the portals thereof. Archbishop Galecke, who was a just and enlightened man, thereupon se-

cured the assistance of the police, and surrounded by a battalion of gendarmes commanded by Count Spaur, forced an entrance into the convent in spite of the desperate resistance and invectives of the infuriated nuns. The latter actually went so far as to arm themselves with stones, and the military narrowly escaped being ignominiously repulsed by these holy women, against whom they dared not draw their swords.

After a long search the Archbishop and his party descended into the dungeons, fifteen feet under the ground, where they heard low groans and moans, which sounded more bestial than human, proceeding from a half-bricked-up cell in a narrow stone passage. In this living tomb, seven paces long by six paces wide, they discovered by the light of the torches they carried a naked woman, with long dishevelled hair, crouching in a corner of her filthy prison. At the unaccustomed sight of light the unfortunate creature began to scream with terror, and springing to her feet tore at the granite walls with her talon-like nails. With much trouble the bricks, which more than half closed up the entrance, were removed, and the raving inmate of the cell was approached. It was found that both her feet and hands were loosely bound with steel chains so as to avoid the remotest possibility of escape on her part, and that her whole body was covered with ulcers, whilst her tangled tresses were simply alive with vermin. This was Sister Barbara Ubryk, insane and having lost the power of speech in consequence

of her incarceration of over nineteen years in this chamber of physical and mental torture ! The Archbishop, horrified beyond measure, had the Abbess brought before him and frightened her into confessing to him that this barbarous deed had been perpetrated by her orders, and in punishment of what she called a crime committed by Sister Barbara. The "crime" consisted in her having during the first year of her convent life kept up a correspondence with her former lover, and of her having consented by letter to elope with him. This infraction of convent rules was brought to the notice of the Abbess by a nun whom poor Barbara had been forced to take into her confidence, and who was glad to ingratiate herself with her Mother Superior by betraying her miserable companion. With the help of this nun the Abbess conducted Sister Barbara to the underground dungeon at the dead of night, bound her with chains, and with their own delicate hands the two women built up the entrance of the narrow prison with bricks, leaving only a square opening through which bread and water were handed to her three times a week.

No one else was let into the dismal secret, and as the dungeon was supposed to be haunted, the moans and cries of the prisoner, if ever heard by the community, were attributed to supernatural visitors, and not one of the nuns ever dared to approach the steps leading down to the subterranean part of the great building. Archbishop Galecke, whose indignation knew no bounds, placed the Abbess, together with her accomplice, under arrest in a cell guarded by sentries until he could refer the matter to his

holiness the Pope, and then took Sister Barbara, who meanwhile had been clothed and fed, to the city lunatic asylum. When the story became known to the people of Cracow they collected around the convent where the Abbess was imprisoned and threatened to burn it down, as well as all the other convents with which the town abounds. The military had to be called out, and the terrible riots which ensued lasted long and caused much bloodshed. Subsequently the Abbess and the nun who had been her confidant and helpmate are said to have been severely punished by the Pope.

In the year 1876, while on a visit to Cracow, the writer was taken to see the lunatic asylum where Sister Barbara had been placed. The director of the asylum asked me whether I should like to see the heroine of the riots of 1869. To this I readily acquiesced, and I was soon ushered into a large, sunny room, brightened by flowers and daintily furnished. Near the window, sitting in a large chintz covered armchair was Sister Barbara, her hands crossed in her lap and her large blue eyes staring vacantly at a cage full of canaries which stood on the window-sill. Could this placid, white-haired, aristocratic-looking woman be the same who had but seven years before been rescued from an awful martyrdom, and who had been then more like a wild creature than a human being? It was so. Gentle treatment and good care had restored her health, but neither her reason nor the power of speech. Her attendants told me that she seemed to have forgotten all her past tortures. She was now very quiet, and apparently incapable of feeling any kind of

emotion. Birds and flowers arrested her eye and sometimes brought a faint smile to her still beautiful lips, but otherwise she was absolutely oblivious of her surroundings. I spoke to her, but she took no notice of what I said, and after a few minutes I left her still gazing at the little imprisoned songsters, who, perchance, reminded her of the time when she also was a captive, though in a far more dreadful cage.—*New York Tribune*, June 21, 1891.

Father McGlynn's Work.

Father McGlynn will resume his Sunday evening lectures in Cooper Union after the summer heat has passed. He visited many parts of Canada in June, and was cordially received by Roman Catholics and Protestants. His lecture, "The Public Schools and their Enemies," was appreciated by all who heard him. On July 5 he preached to a great audience at the opening summer service of the Presbyterian Tabernacle at Asbury Park, N. J. He continues to speak kindly of the Catholics. They are deceived by the "Roman machine" which he unmercifully condemns.

The influence for good of this gifted man is spreading among Roman Catholics everywhere. He cannot accomplish much, as he is only one man, but he is leading the way for others to march on and conquer in the name of God and humanity against the Roman power that has been the enemy of both. Let Christians pray that he may come to know Jesus as his Saviour and preach Him to his devoted followers.

A notice of Dr. McGlynn that appeared in the *New York Sun* the latter part of June said he was one of the

familiar figures about the city. "His still black hair is far more heavily tinged with gray than when he was a priest, and he seems even less careful to be always seen in but slightly worn clothing. But his spirits are as high as ever, and he keeps the same kindly eye and amiable and smiling face that he wore a dozen or two dozen years ago."

The Knights of Labor.

The *New York Tribune*, June 29, 1891, has a leading article on the decline and fall of Master Workman Powderly of the Knights of Labor, who a few years ago went on his knees to Cardinal Gibbons to ask a blessing on this great labor organization. The blessing was given, but American workmen withdrew from the order in disgust. They knew from the pages of history and observation that the "blessing" of the Church of Rome meant control and subjection that would bring disorder and ruin to any organization. Such has been the case. The *Tribune* says:

"Five years ago Mr. Powderly cut a considerable figure in the industrial world. His adherents numbered something less than three-quarters of a million, and their blind subservience to his beck and nod was the marvel of all beholders. . . . In two years [after Powderly had placed the order under Rome's direction] the membership dropped to 200,000, and it has steadily diminished to a fraction concerning whose minuteness Mr. Powderly discreetly evaded interrogation. . . . The great order that so recently astonished the country by its size and vigor is on its last legs."

Powderly, Gibbons, and the Pope did it.

THE FALL OF THE PAPACY.

BY REV. R. T. WYLIE, NEWARK, N. J.

III

WE have already shown that the Latin Church arose as a separate organization A. D. 713, and further we have also shown that the schism was gradual and that there were seven stages in the defection. Now we wish to show that there are also seven stages in the fall of the Papacy, and that, strange as it may seem, there are 1,242 years between each rise and each fall, so bringing the final fall to be at the date already given—A. D. 1955.

Between A. D. 713 and 1517 the Papacy triumphed. Though the true Church, known by local names as Paulicians, Albigenses, Waldensians, Bohemians, Lollards, Wickliffites, Culdees and Taborites, but holding the same doctrine and discipline as the Cathari, or Novatian Church, which was the same as the primitive Apostolic Church—Though the true Church ever testified against the Papacy, there was no repentance in Rome. Not only was the true Church testifying against her, but God in His providence was afflicting and threatening the proud Papal Church during all the long years of the Dark Ages. The Papal Church was tormented sorely by the Saracens for twice 148 Julian years.

In A. D. 714 the Saracens passed over into Spain, and would have destroyed the Latin Church and the Latin Empire if God had not decreed that the Saracens should only be permitted to torment the Papacy "five months"—that is, 148 Julian years. To make His word good God brought forward Charles Martel, who led the Latin army to victory, A. D. 732. But he

only checked the Saracens. They continued among the Latins as their tormentors, being governed by the House of the Abbassides.

This bloody race of rulers is plainly portrayed in Scripture as "The Destroyer." The glory of the Saracen Empire began to wane by the introduction of Turkish guards, A. D. 880. But yet their power to torture the Latins dragged on like tails with stings for another 148 Julian years, at which time the Saracen Empire became the Turkish Empire under the leadership of Mahmud the Gaznave, A. D. 1028.

The Turks were not allowed to destroy the Papacy, but they were sent to destroy the Greek Empire. This was a solemn warning to the Papacy that its destruction drew on. The warning was heard but was not heeded. God in His providence directed that the four divisions of the Turks should be united and led over the River Euphrates by Alp-Arslan, A. D. 1068. In "an hour"—fifteen days—they plundered Cæsarea, and in "a day"—one year—they conquered Armenia, and in "a month"—thirty years—they were so firmly lodged in Jerusalem that seven Latin crusaders barely dislodged them, and in "a year"—that is, 355 Julian years—they took Constantinople, A. D. 1453. Thus their conquest of the Byzantine Empire in 385 years was a warning to the Latins. But the Papacy only became more corrupt. They refused to reform. For during the warning they burnt Huss and Jerome, who a century before the time of faith foretold the doom of Rome.

The fall of the Greek Empire was

not heeded; therefore God in His providence gave to man the art of printing: and the Bible came forth from the press, a "little Book," A. D. 1455.

The Taborite Church took the Bible and formulated their doctrine and discipline by it as by a measuring rod, and cast all else out as heathenish. Thus the witnesses finished their testimony. This was in the same year that America was discovered—A. D. 1492—which was 1,242 years after the true protest of the Novatians, A. D. 250. But there is a second witnessing from her hiding place in America to be continued to the end of the millennium, the first witnessing of the true Church having been finished A. D. 1492. The Papal Church sent out the Latin armies to exterminate all that opposed the Papacy. Let the names of the Popes who did this be written in black letters—**Popes Alexander VI., Julian II. and Leo X.** The work was well done. All the congregations were disorganized and the pastors slain either by the army or the Inquisition. At length an order was issued from the Fifth Lateran Council "that all who wished to object to the Papal Church should appear before the Council, and so do on the 16th day of May, 1514."

On the day appointed no one appeared, and the orator of the day ascended the pulpit and amid great applause exclaimed, "*Jam nemo reclamet, nullus obsistit*"—"Now none contradict, none resist." The great city is the Papal Church. The streets of the city are the most public place of the Church—that is, the Council. Therefore they who opposed the Papal Church were contemptuously looked upon as dead. This state of affairs continued three days and a half, or three years,

five months and fifteen days. Now add this to May 16, 1514, and we have October 31, 1517, or the day that Luther nailed the 95 Theses to the door of the Wittenberg church.

When the Papists heard of Luther and Zwingle they exclaimed, "The Bohemians are alive again." We say that in the Reformation the witnesses were resurrected.

In the same hour North Africa, one of the ten Papal kingdoms, fell under the Turks, A. D. 1517. This victory of the Turks kept the Pope from attacking Luther. The Reformation began just 1,242 Julian years from the first recognition of the Roman bishops by the Latin Emperor, A. D. 275.

Now as the first rise of the Papacy extended up to A. D. 313, when Constantine established the Prelate Church as the Latin religion in lieu of idolatry, so the first fall extends from 1517 down to A. D. 1555, or to the treaty of Passau, which secured civil and religious liberty to the Lutherans in Germany. This caused large parts of Germany to withdraw from the Latin Empire and Church. This was as an ulcer. (Rev. 16: 2.)

The second rise of the Papacy was A. D. 267, at which time Liberius, the Latin Prelate, resisted the authority of the Greek Emperor. So just 1,242 years afterward the Papacy met a second fall in the treaty of Utrecht, A. D. 1609, being the conclusion of the Papal endeavor to retain her sea coast countries in which she lost the Spanish Armada and the Netherlands and her Emperor, Philip II. (Rev. 16: 3.)

The third Papal rise was the appointment of Legates by the Prelate Innocent, A. D. 406.

The third fall was at the close of

the thirty year's war, in which Protestants in all Germany were granted civil and religious liberty by the treaty of Westphalia, A. D. 1648. This was foretold in symbols, (Rev. 16: 4).

The fourth rise of the Papacy was the assumption by the Latin Prelate, of the title of "Universal Bishop," A. D. 588. So the fourth fall was at the close of the great events of the French Revolution and the wars of Napoleon Bonaparte, which led to the proclamation of civil and religious liberty in France, A. D. 1830. (Rev. 16: 8).

The fifth rise of the Papacy was the wresting of the title "Temporal Prince" from the Greek Prelate, and the bestowal of the same on the Latin Prelate by Phocas, A. D. 606. So the fifth fall of the Pope was the Revolution in Rome, whereby civil and religious liberty was proclaimed in Italy, and the Pope driven to flee in mean disguise to Gaeta, A. D. 1848. (Rev. 16: 10).

The conquest of Palestine by Omar, A. D. 636, made it an easy matter for the Latin Prelate to defy the authority of the Greek Council concerning the Ecthesis. So the treaty of Berlin A. D. 1878, granting civil and religious liberty to the ws in Palestine, and ordering all things in nations to maintain the peace of Europe has crippled the power of the Pope. For during the sixth period between A. D. 1848 and A. D. 1878, every effort of the Pope has failed, and his temporal dominions have been again wrested from him. Hence he hates the treaty of Berlin, and now moves all Europe to break its provisions, that he may again rule Italy.

He now stands between the con-

tending forces of labor and capital, and casts his influence on the side which will grant him the greatest advantage. He also has entered into an arrangement with the Czar of Russia, in which it is evident, from present movements, that he has promised to help the Czar of Russia to become the Cæsar of all Europe, if the Czar will help him to regain his temporal dominions in Italy and make him universal Pope. Also France may take part with the Pope to break the modern triple alliance which binds Germany, Austria and Italy in one. To hinder this England has now lent her hand to help the allies. So we wait for the great war. To get free from this war the socialists may revolutionize all the governments of Europe. (Rev. 16: 18).

The Latin Church may be divided into English, German and Italian divisions, but the Italian Pope may hold the Vatican and conquer Rome and repossess himself of Italy for about thirty years. (Rev. 18: 1-15).

Then perhaps the powers of western Europe may recover themselves, and drive the Italian Pope from Rome to Constantinople and hem the Czar in his own land, A. D. 1922. (Rev. 17: 16-18). Again in A. D. 1926 the city of Rome may sink in a great volcano. (Rev. 18: 1-24.)

In the year A. D. 1934, the Jews may be restored to their own land, and a great revival follow. (Rev 19: 1-10). In the year A. D. 1948, the Pope and the Czar may lead an immense army against Palestine, to be defeated by the nations of western Europe helping the Jews (Rev 19: 11-21), and finally a great international convention may bring Millennium, A. D. 1955.

"OUR COUNTRY."

A new edition of this work by Rev. Josiah Strong, D. D., secretary of the Evangelical Alliance of the United States, has been published by the Baker, Taylor Co., New York. The work is so much larger and better than the first edition that it may be called a new book. The first edition had a sale of 140,000 copies. We hope this new edition will be read by 1,000,000 Americans. The chapter on "Romanism" occupies thirty pages. It has been completely recast and is substantially a new chapter. From advanced proof sheets kindly sent us by Dr. Strong we make the following extracts:

PERILS OF ROMANISM.

There are many who are disposed to attribute any fear of Roman Catholicism in the United States to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our free institutions with those of the Roman Catholic Church.

The Declaration of Independence teaches Popular Sovereignty. It says that "governments derive their just powers from the consent of the governed." Roman Catholic doctrine invests the Pope with supreme sovereignty. In "Essays on Religion and Literature," edited by Archbishop Manning, 1867, we read, p. 416: "Moreover, the right of deposing kings is inherent in the supreme sovereignty which the Popes, as viceregents of Christ, exercise over all Christian nations."

In Art. VI., Sec. 2 of the Constitu-

tion we find: "*This Constitution and the laws of the United States which shall be made in pursuance thereof . . . shall be the supreme law of the land.*" The Canon law of the Church of Rome is essentially the constitution of that Church, binding upon Roman Catholics everywhere. The bull, "*Paschalis Regiminis*," published by Benedict XIV., is a part of the Canon law and decrees that those who refuse to obey any "commands of the Court of Rome, if they be ecclesiastics, are *ipso facto* suspended from their orders and offices; and, if they be laymen, are smitten with excommunication."

The bull *Unam Sanctam* of Boniface VIII., which is also a part of the Canon law, and acknowledged by Cardinal Manning as an "Article of Faith," says: "It is necessary that one sword should be under another, and that the temporal authority should be subject to the spiritual power. And thus the prophecy of Jeremiah is fulfilled in the Church and the ecclesiastical power, 'Behold, I have set thee over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant!' Therefore, if the earthly power go astray, it must be judged by the spiritual power, which must be judged by God alone. Moreover, we declare, say, define, and pronounce it to be altogether necessary to salvation that every human creature should be subject to the Roman Pontiff."*

Here is a distinct issue touching the highest allegiance of the Roman Catholic 'citizens of the United States, whether it is due to the Pope or to the constitution and laws of the land.

* Corpus Juris Canonici, Leipsic edition, 1839, tom. 2, p. 1159.

The reigning pontiff, in an encyclical issued January 10, 1890, says: "It is wrong to break the laws of Jesus Christ in order to obey the magistrate, or under pretence of civil rights to transgress the laws of the Church." Again Leo XIII. says: "But if the laws of the state are openly at variance with the law of God—if they inflict injury upon the church. . . . or set at naught the authority of Jesus Christ which is vested in the Supreme Pontiff, then indeed it becomes a duty to resist them, a sin to render obedience."

If it seems to any that I have exaggerated the surrender of reason and conscience required of a good Roman Catholic, weigh these words of Cardinal Bellarmine, one of the most celebrated theologians of the Roman Church: "If the Pope should err by enjoining vices or forbidding virtues, the Church would be obliged to believe vices to be good and virtues bad, unless it would sin against conscience."

The revised Statutes of the United States declare: "*The alien seeking citizenship must make oath to renounce forever all allegiance and fidelity to any foreign prince, potentate, state or sovereignty*, in particular that to which he has been subject." The Roman Catholic profession of faith, having the sanction of the Council which met at Baltimore in 1884, contains the following oath of allegiance to the Pope: "And I pledge and swear true obedience to the Roman Pontiff, vicar of Jesus Christ, and successor of the blessed Peter, prince of the Apostles." Here are men who have sworn allegiance to two different powers, each claiming to be supreme, whose spheres of authority are "inseparably" bound to-

gether and which, therefore, afford abundant opportunity for the rise of conflicting interests and irreconcilable requirements.

By way of throwing light on such a situation, it is interesting to read in the Canon law: "No oaths are to be kept if they are against the interests of the Church of Rome." And again: "Oaths which are against the Church of Rome, are not to be called oaths, but perjuries." An American ecclesiastic, Bishop English, of Charleston, S. C., quotes this canon, and defending it says: "These are the principles which I have been taught from Roman Catholic authors, by Roman Catholic professors; they are the principles which I find recognized in all enactments and interpretations of councils in the Roman Catholic Church, from the Council at Jerusalem, held by the Apostles, down to the present day." In a work prepared by Rev. F. X. Schouppe, a Jesuit, for Roman Catholic schools and colleges, and bearing the imprimatur of Cardinal Manning, we read (p. 278), "The civil laws are binding on the conscience only so long as they are conformable to the rights of the Catholic Church." . . .

If there remains in any mind a lingering doubt as to the irreconcilable hostility of the Roman hierarchy toward our public school system it would be dissipated by reading, "The Judges of Faith vs. Godless Schools," a little book written by a Roman Catholic priest and "Addressed to Catholic Parents." It bears the indorsements of Cardinals Gibbons and Newman, and of various dignitaries of that Church. The prefatory note states that the book contains, "the conciliar

or single rulings of no less than three hundred and eighty of the high and highest church dignitaries. There are brought forward, twenty-one plenary and provincial councils; six or seven diocesan synods; two Roman Pontiffs; two sacred congregations of some twenty cardinals and pontifical officials; seven single cardinals, who with thirty-three archbishops, make forty primates and metropolitans; finally nearly eighty single bishops and archbishops, deceased or living, in the United States." All this mass of authority is against our public schools; and the animus of these ecclesiastics toward this cherished institution is indicated by such epithets and appellations as the following, "mischievous," "baneful to society," "a social plague," "Godless," "pestilential," "scandalous," "filthy," "vicious," "diabolical," places of "unrestrained immorality," where things are done the recital of which would "curdle the blood in your veins."

Rome has never favored popular education. In Protestant countries like Germany and the United States, where there is a strong sentiment in favor of it, she has been compelled in self-defence to open schools of her own. But her real attitude toward the education of the masses should be inferred from her course in those countries where she has, or has had, undisputed sway; and there she has kept the people in besotted ignorance.

Dr. Strong sums up the perils to the Republic from the Roman Catholic Church as follows:

1. We have seen the supreme sovereignty of the Pope opposed to the sovereignty of the people.

2. We have seen that the commands of the Pope instead of the constitution and laws of the land demand the highest allegiance of Roman Catholics in the United States.

3. We have seen that the alien Romanist who seeks citizenship swears true obedience to the Pope instead of "renouncing forever all allegiance to any foreign prince, potentate, state or sovereignty," as required by our laws.

4. We have seen that Romanism teaches religious intolerance instead of religious liberty.

5. We have seen that Rome demands the censorship of ideas and of the press, instead of the freedom of the press and of speech.

6. We have seen that she approves the union of Church and State instead of their entire separation.

7. We have seen that she is opposed to our public school system.

The closing sentence of the chapter is a warning that every American who loves his country should heed:

Lafayette born a Romanist, and knowing well the nature of Romanism and its antipathy to liberty, said: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy."

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VICTORY OVER DEATH.

1 Cor. xv : 54, 57.

REV. DR. HOWARD CROSBY'S LAST SERMON.

HUMAN power can change similar things to similar things ; Divine power can change opposite things to opposite things. Divine power can take a sinner steeped in sin, without a single mitigation of his sin, and make him a saint, make him holy as God is holy. And so, too, where to human eyes is the darkest cloud, there Divine grace shines the brightest. The passage for the evening is an illustration of this. It is a pæan of victory which all may sing with emphasis, if they belong to Christ, if they are in Him. It has a likeness to what occurred at the grave of Lazarus. When the body of Lazarus lay in the tomb, Jesus said to his sisters two things. A cursory reading does not show this double meaning, but if we carefully examine the statement we shall find that Jesus speaks of the body, and He speaks of the man, the soul, life, being. "I am the resurrection (that is of the body) and the life (that is of the soul, the man, the being). He that believeth in me, though he were dead (the body's death), yet shall he live (the body's resurrection) : and whosoever liveth and believeth in me, shall never die"—(referring to the man, the soul, the life, the being). The two thoughts are clearly set forth. Then came the resurrection of Lazarus as a type or sacrament of the truth. It was the seal put to what the Lord said for His people of all time. The body shall rise again, the soul shall never die.

This same double statement is found in the passage before us. "So when this corruption shall have put on in-

corruption (the body and its resurrection), and this mortal (the body) shall have put on immortality, then shall be accomplished or completed the saying that is written, "Death is swallowed up in victory," as that grand finality when the body raised shall be joined to the soul that never died. As long as the body is not raised there is a semblance of death's victory over the dust ; when the body is raised there is nothing left of death, not even a shadow.

Nor is this all. The apostle goes on quoting from the Old Testament. "O death, where is thy sting? O hades" (not "grave." He had finished speaking of the grave in the verse before). "O death, where is thy sting? O hades (the lower world, the unseen world), where is thy victory?" Hades has no victory over the soul, the man, the being; why? "The sting of death (which is the gate into the unseen world) is sin." That which makes men afraid of death, that which makes death horrid, is sin, and sin brings with it the fearful looking for of judgment, the pangs of conscience, the forebodings of approaching retribution, for "the strength of sin is the law." But we in Christ have fulfilled the law. The righteousness demanded by the law is fulfilled in us who walk not after the flesh but after the spirit. The law has nothing against us, and so sin has no strength; God has given us the victory through our Lord Jesus Christ. Through Him we get the righteousness, the precious gift from the God of our salvation ; through Him the obedience of the law is ful-

filled in us. And so for us death is absolutely banished, is made naught, is made good for nothing, as the Greek reads in another Scripture, which we have translated, "abolished death." For us Christ has made death as if it had never existed. For unbelievers death is dreadful, but for us there is not the slightest thing in death to dread, not the slightest thing to trouble us, or to cause us a single fear.

"But many Christians fear death." Well, they ought not to fear it. All who are in Christ ought to look upon what is called death (using the common phraseology and meaning the death of the body), we ought to look upon this with the greatest delight. What is death to you and to me! "I go to prepare a place for you (it is our Lord who speaks), and if I go to prepare a place for you I will come again and receive you unto myself, that where I am ye may be also." Now, is the coming of the Lord Jesus to take me unto Himself, to take me unto His own eternal home to dwell there with Him forever—is this a thing for me to fear? Is it not something for me to hail with delight? Ought I not to look forward to it as the greatest joy in existence? If I am found dreading death, I am showing myself a coward and I am insulting my Lord. Death to me should be a thing longed for. The thought of death should be to me an ecstasy of joy.

"But the pain attending death makes me shrink from it." I can say this in answer to such an objection: Every one of us, no doubt, has suffered from disease a bodily pain ten times more severe than we shall feel in dying.

I have been by a hundred death

beds, and in all death was easy. A disease of three or four days, from which one recovers, often causes far more pain than the departure of the soul from the body. The sting of death is gone from us. Our sins have been blotted out. No condemnation is written against us; the law has no punishment recorded against us. There is nothing in our way. Why should we not rejoice and give thanks when we see death approaching?

Note one thing stated here about the body. "This corruptible shall put on incorruption, and this mortal shall put on immortality." In the second epistle to the Corinthians, fifth chapter, we read this, "Not that we would be unclothed, but clothed upon." In one sense my present body is not to be raised. If it were raised it would be a corruptible body, but I am to put on an incorruptible body. My identity is to be preserved in some way. I don't know how, but God knows. I know this much: I know that there is not an atom in my body to day that was there thirty years ago, and I know that my identity has not altered in the least these thirty years. The power of God raises the body from the grave, not man's invention, and in some way the identity is retained, though not a particle of the body is the same. It is the same body, and not the same. It is the body corruptible made incorruptible, made like unto the glorious body of our Lord. You know how the apostle represents this in figure. The seed is sown and springs up according to the kind sown, and yet in one sense the seed sown dies before the fruit can come forth. It is the same and not the same.

I think there is more than this. I

think we are right in thinking that we shall never be without a body. As soon as this earthly tabernacle be dissolved we have (not "shall have after a long period" of waiting) a house not made with hands, eternal in the heavens. In some way we can not now tell, we shall have a body before our present body is raised from the grave to be forever joined to the soul. We shall never be found naked, never be without a body. That we cannot understand the method does not trouble us. We know in whom we have believed; we know that He has almighty power and Almighty wisdom; and we know that we are safe, body and soul in Jesus Christ.

Ought we not to chant pæans of victory every day? If we would think less about our present condition and more about our future glory would we not be daily singing the triumph song, "O death, where is thy sting! O hades, where is thy victory! Thanks be to God who giveth us the victory through our Lord and Saviour Jesus Christ?" And then with our eyes fixed on our heavenly home and our hearts full of longing for its holiness and for the companionship of our dear Lord, would not our cry also be, "Come, Lord Jesus, come quickly?" All that is sweet, all that is lovely, here on earth shall be ours there, and He shall be the centre of all. Without one regret, without one sorrow, with rapturous joy, we should run to meet, not death, but our dear Lord.

This is our privilege. We Christians have nothing to do with the world's thoughts and feelings about death. We parted company with the world when we began to walk in the ways of righteousness. We breathe a different

atmosphere from the world; we have earned some things the world cannot know. Why should we go to the world's poets or the world's philosophers to get their ideas about death! Let us rather go to the Bible and hear our Lord telling us that for us death is changed to victory. The world talks about looking down, and about the pall, the coffin, the grave, the blackness of death. We have nothing to do with such thoughts. To us death means looking up, means brightness, joy, glory, Christ. Let us live up to our high privilege.

March 11, 1891.

A Vain Boast.

At the unveiling of a statue to Archbishop Hughes at St. John's Jesuit College, Fordham, N. Y., June 24, Archbishop Ryan of Philadelphia in the course of his address said:

"The Catholic Church in this country has a magnificent mission which Archbishop Hughes fully understood. In her marvelous unity of faith and organization we find the cohesion essential to the unification of all the discordant elements of nationalities and races found here. *She met all the elements in the past and christianized them.* She has a living speaking authority—a supreme court in spirituals—which is a principle of unity, and permits no divisions on matters of faith and morals."

Where is the "Christianity" of which Archbishop Ryan speaks. It is not in his Church. She has not Christianized the nationalities and races of the earth. Where the Church of Rome has had exclusive control the human race has not been Christianized.

"I HAVE DIED ALREADY."

BY REV. GEO. C. NEEDHAM.

THE first time I came to understand the truth of the Christian's oneness with Christ in death and resurrection was under the following circumstances: When yet a young Christian I was invited to visit an almshouse in the city of Cork and call upon an old lady in one of the wards. I found her lying on her bed, very feeble. After introducing myself she gave me a brief history of her life and how she was reduced from affluent circumstances through the death of friends and the loss of property, until she was glad to have shelter in her old age and sickness in the public almshouse. She seemed truly happy, contented with her lot, and very hopeful in view of the future. After reading a portion of Scripture and praying with her, holding her feeble hand in mine, I said, "Well, good-bye; I may not see you again, but I am glad you are not afraid to die." She quietly replied, "No, for *I have died already.*"

Not quite catching her meaning I said I did not understand her remark; when again, with clear voice and a sweet smile, she said, slowly and with emphasis, "I have died already, and therefore I have no fear."

"When did you die?" was my next question, put to her with a good deal of curiosity and astonishment on my part. She promptly responded, "Eighteen hundred years ago."

I then said, "Explain what you mean by having died already."

"When the Lord Jesus Christ came into this world," said this aged lady, "He was made sin for us; He took my place as a sinner; He was treated

as a sinner instead of me. The sentence of death which was against me was executed upon Him. He died, but He rose again, and because He was my surety the law looked upon me as dead—as having suffered the penalty. The believer and Jesus Christ are one. He was the corn of seed not abiding alone, but in His resurrection bearing much fruit. Being dead with Him I have also risen with Him, and now I am on the resurrection side of the grave—on the side of life and victory; and though this body may soon be rocked to sleep in the arms of my Redeemer, yet I shall suffer death no more; death hath no more dominion over me. I am a partaker of His life; in Him I live a child of God; and so when He takes me to Himself I shall only fall asleep in Jesus.

"Thus, my child," she added with great tenderness, "you see I do not fear death, for the sting of death is gone; the grave is robbed of its power. And when I am carried from this ward to the grave, it will be only the poor body; but when 'absent from the body' I shall be 'present with the Lord.'"

I left the bedside of this wonderful Christian woman feeling that I had communion with one of God's precious saints, and I was taught a lesson which became luminous through the Holy Spirit in my after study of God's Word, viz., that the real believer is indeed dead and risen with Christ, having been crucified with Him, buried with Him, raised with Him, ascended with Him, and is now seated with Him. This is our real position, while our privilege is to look for the Saviour, the Lord Jesus, "who shall

change our vile body, that it may be fashioned like unto His glorious body according to the working whereby He is able even to subdue all things unto Himself." He will glorify those whom His blood hath already justified. This is the full salvation for which the believer is waiting in hope, when he shall be saved from all the consequences of sin as well as from its penalty and power. Oh, how true, that death is only a shadow! There can be no shadow without light, and the child of God has light, because he has his Saviour with him to the last moment; and in passing through the valley over which death casts its shadow we may fear no evil, for He is with us, His rod and His staff will comfort us.

When the ark went down into the bed of the Jordan, the river was immediately cut off, thereby forming a dry passage for the people to pass over right before Jericho. So likewise our blessed Lord went down into death, destroying him that had the power of death, that is, the devil, in order to deliver us who through fear of death were all our life time subject to bondage.

Oh, sinner, Papist, Protestant, Jew, or Greek, trust in the Lord Jesus Christ alone for salvation. He that liveth and believeth in Him shall never die.

Dr. John Hall On Ireland.

At the Scotch-Irish Congress in Louisville, Kentucky, last May, Rev. Dr. John Hall of New York said in the course of his address:

"I should like to tell those here who have some associations or memories with Ulster that I never saw the

province present such a look of prosperity as it did last year. It is only one of the four provinces, but it pays 46 per cent. of the taxes of Ireland. The linen industry has raised this province to its present condition.

"We have been told many times of the wretched, miserable, starving condition of the Irish people as a whole. I am bound to say that my observations and careful statement of facts will not bear out the justice of these impressions. There has never been so much money deposited in the savings banks of Ireland as during the past year; there was never so much money in circulation in legitimate ways among the people. I am sorry to say that the amount expended in drink, notwithstanding all we hear of the poverty of the Irish people, is as large as in former years, if not larger, but in industry and widespread education Ireland, I believe, never stood in a better position than she does to-day."

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USING OUR PRIVILEGE

BY JOHN MARSHALL.

TO know whether or not we are using our privileges as Christians aright we should understand that our privileges under the Gospel are to make known the true Gospel of salvation and the only Mediator between God and man, Jesus Christ.

This may, if you choose, be called or classed as missionary work. A missionary when about to enter upon his work among the heathen people either learns before he goes, or at the very earliest opportunity after his arrival, the belief of the people among whom he is to labor for the glory of Christ. This, it will readily be perceived, is essential in order that he may convince the people of their error and prove his own faith.

We who under God's providence have the true knowledge, the true faith, that Jesus, the Son of God, is the only Mediator between God and man, and that through Him, and Him alone, cometh salvation unto man; and that God, and He alone, can pardon and does pardon our sins through the blood of our accepted and crucified Saviour, will, if we are alive to the glory of our God, consider it not only our privilege, but our duty to make this known. Opportunities to use this privilege are at our door.

The Roman Catholic Church of to-day is little better than an improved form of paganism. The average Roman Catholic would not think of going directly to Jesus Christ that through Him his sins may be forgiven, but rather makes his confession to the priest, who, to all intents and purposes, usurps the power of Al-

mighty God, and leads the poor sinner to believe that his sins are forgiven by his priestly absolution.

Here at home is a work for all followers of Christ. We need the moral courage of our faith to tell these people that Jesus is the only Mediator between God and man, and that He says, "Come to Me," that is, come yourself, not through the priest or saint, but come yourself, "and I will in no wise cast you out;" and that God has not granted unto any human being the power to forgive the sins of a fellow being.

This has been and is a neglected privilege, a work that the fear of interfering in other peoples' business, or something to that effect, has kept Christians back.

Those who have considered this matter in all its bearings unite in saying that this neglect of our privileges will be visited upon future generations unless we come out of our lethargy and work for the glory of Christ among these people.

How are we to do this? We can do it by taking advantage of such opportunities as present themselves to each individually and to all as a body, and as the missionary learns of the belief of those among whom he is to labor, so we should learn as home missionaries something of the workings of the Church of Rome; and we can do so from those who have come out and have been appointed to do this special work and are peculiarly adapted for it. We also have the privilege of praying for, helping on and sustaining this work of evangelization of the Roman Catholics, which has, under God's own care and providence, been going on for the past twelve years with marked

success, not in the noise it has made in the world, but in the sincerity of its many converts.

There should be a yearning in the souls of Christ's followers for these people. If there are good people in the Church of Rome, with a man for a priest, what would they not be with Christ for a priest? The harvest is truly great, but the laborers are few. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

Obey the Light.

BY REV. F. B. MEYER.

All over the world men are asking how they may come to know Christ, and there is but one answer—"Believe that He loves you, that He is prompting you by His good Spirit, that He is breathing through every yearning and perception of the better life. Dare to obey all these, follow them whither they point, walk in the light which streams forth from them, and which really has its origin and fount in Him, and you will come to know the light and be changed into its image."

The light of Christ is always distinguishable because it means the next duty, the deepest impression of what is right, the clearest conviction of the will of God. It may be that even now, as you read these lines, there is some duty you shirk, some cross you refuse to lift, some act from which you flinch. You have no doubt about it. And though you may not have directly associated it with Him, yet you cannot doubt that if you do it He will be pleased. It is useless to try to know

Him until that nearest act of obedience is wrought, but directly it is He will become clearer than any words could portray. "Walk while ye have the light," so you will know the light and become light in the Lord.

How different is this teaching from that of the world around. There we are bidden to know, before we dare to entrust our lives to any leader or commander, whatever be his fair speeches and promises; but Christ bids us obey the first glimmer of light breaking on us through the words of a friend, or the summons of inspiration, or the promptings of the Spirit, and He undertakes that if we do we shall not walk in darkness, but shall know whither we go, and shall have the light of life.

Disobedience, like scales, veils Christ from us, whilst obedience leads us into His very presence. The judgment always becomes just and the vision clear when we deny ourselves and set ourselves to follow whatsoever things are true, just, pure, lovely and of good report.—*London Christian.*

Rome and the Public Schools.

"Miss Frances M. Williams, who last year was assistant teacher of manual training in the public Schools of Orange, N. J., has not been reappointed this year, because the Catholic element in the Board of Education was opposed to her," says the *New York Herald*, July 1, 1891. The Roman Church, that is, the bishops and priests, will control the public schools in every town and district where there is a large Roman Catholic vote, and such control means the falsification of history and the inculcation of Roman Catholic doctrine.

OUR SCARLET PRINCE.

BY RAY ASTER, AUTHOR OF "PAUL ERRINGTON," "THE AMERICAN CARDINAL," ETC.

CHAPTER V.

IDOLATRY.

MRS. ERRINGTON continued to decline and her physicians ordered a ride to give her the relief of exercise, change and air. The party drove to Mont Martre where tradition says St. Denis, patron saint of Paris, died as a witness to the faith. No other height commands so complete a view of the queen of modern cities. From it as a centre the eye wanders round in all directions with delight. While attended by Mary Preston, the invalid reclined on a sofa in a lofty balcony towering over Paris, the three gentlemen were exploring the church where the Jesuit Ignatius Loyola confirmed the souls and solemnized the vows of his company before dispersion on a mission so powerfully and enduringly to mark the character and destiny of human society. After examination of the edifice, the ladies again entered their carriage, under the escort of Paul Errington, followed by the vehicle of the Judge and the General.

A brief visit was made to the Church of St. Denis, in which sleeps the dust of French monarchs. Here are national monuments of kings encoffined and entombed for a thousand years until hurled forth by the earthquake of revolution for the insults of a mad rabble. The drive home was beneath a brilliant sky. Emilie Errington saw for the last time the evening star and the familiar moon. Each incident of the afternoon was discussed at the dinner-table, and the party brightened by conversation for the ex-

amination of a most delicate, intricate and momentous subject.

All gathered into the drawing-room, and Judge Leverett, as usual, introduced the topic of the evening.

"Mr. Errington, you made an objection to a statement of our SCARLET PRINCE touching the Invocation of Saints. It is, I believe, in his 'Faith of our Fathers.'"

"In that book," answered Paul Errington, "his Eminence cites the Council of Trent and declares prayers to saints simply 'useful and salutary,' as if invocations were not imperative. Against our Roman ecclesiastic I am prepared to show America that saint worship is obligatory and unavoidable in the Roman Church."

"An important assertion!" exclaimed General Preston. "I hope that the influences of our free Republic have penetrated her Prince, and awakened in his own breast doubts of invocation. Possibly he may be the coming Iconoclast."

"I have proof here either of his skepticism or his prudent fear of Protestant opinion," cried Errington. "Is it in deference to our Republican intelligence he omits the saints from confession? Hear his catechism! He asks, 'What should we do on entering the confessional?' To his answer he adds: 'I confess to Almighty God and to you, father.' I now turn to the Confiteor of the Breviary and translate from the Latin—'I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, the holy Apostles Peter and Paul,'

all the saints, and to you father, that I have sinned exceedingly in thought, word and deed through my fault.' The difference between our Cardinal's American catechism and his Roman standard is most suggestive."

"To the main point, Errington!" exclaimed General Preston. "Let us avoid side issues and insinuations. Show us that the Roman Catholic must invoke saints."

"I have just read you the Confiteor," answered Paul Errington, "Each Papist has to use it before he can obtain absolution. I will throw my argument into a syllogism. According to Rome, priest-pardon is indispensable to heaven. But confession to saints, according to Rome, is indispensable to priest-pardon. Therefore, according to Rome, confession to saints is indispensable to heaven. This makes saint worship more than useful and salutary. In the Papal Church it is obligatory and unavoidable."

"The Litany drives to the same conclusion," said Judge Leverett. "I hold a Breviary in my hand. It begins 'St. Lawrence pray for us,' and ends 'all ye saints of God make intercession for us,' while between the first and last petitions about thirty saints are supplicated by name, beside all holy martyrs, bishops, confessors, doctors, priests, levites, monks and hermits. The Litany voices the soul of the Roman Church. Over the earth it is a universal prayer. With one heart and lip Catholics invoke beatified and canonized men and women decreed by Popes to be in paradise as intercessors."

"I have used the Breviary for years," added Paul Errington. "It is adapted

to the four seasons, and on its title page bears the name of the infallible Pius V., Clement VIII., and Urban VIII. Then it is subdivided into daily lessons of more than an hour each, to be read aloud by the 'professed' of every order—deacons, priests and all enjoying ecclesiastical revenues. The Breviary is filled with saint worship. Our SCARLET PRINCE could no more escape its invocations than he can breathe and not inhale the dust particles in the air of his room. The whole Catholic life is impregnated with the supplications of mortals canonized by Popes. For priests and people this is accomplished by the Breviary."

"And what of its saint prodigies?" asked General Preston. "Give us a few from memory. Let America know some of the marvels of the Breviary."

I will recite specimens," answered Paul Errington. "Pope Gregory VII.—Hildebrand—before he could read had his hand divinely guided to form out of shavings the words, 'He shall have dominion over the sea,' prophetic of his own pontifical glory. A thorn from the crown of a crucifix struck itself into the forehead of Rose of Umbria, inflicting an incurable wound full of corruption. A multitude with magicians and sooth-sayers and many pairs of oxen could not stir Martina. Clare of Assisi so multiplied half a loaf that it satisfied fifty sisters. Gundisalvus, when building a bridge, called fishes from the stream to feed his workmen. St. Denis, martyred in his hundredth year, after his head was cut off picked it up with his hands and carried it two miles."

"Stop, Errington, stop!" burst forth Judge Leverett. "America has

enough to understand the Breviary. She now sees the spiritual food with which her SCARLET PRINCE feeds himself and would supply his fellow citizens. We must proceed to the question of the evening."

"A moment more Judge," said Paul Errington, "Another hint from our Breviary. Every saint has his office. America should know how to direct her prayers. Let her apply to her SCARLET PRINCE and he will inform her that St. Crispin is patron of shoemakers: St. Clement of tanners: St. Nicholas of sailors: St. Jerome of printers: St. Joseph of carpenters: St. Anthony of grocers: St. Blaise of wool-combers: St. Catherine of spinners: St. Cloud of nailsmiths: St. Elvy of blacksmiths: St. Francis of butchers: St. Gutman of tailors: St. Gore of potters: St. Hilary of coopers: St. John Post Latin of booksellers: St. Leodager of drapers: St. Leonard of locksmiths: St. Peter of fishmongers: St. Sebastian of pin-makers: St. Stephen of weavers: St. Hubert of bakers: St. William of hatters, and St. Gertrude of rat-catchers."

"Enough! I protest! enough," cried General Preston, rapping vigorously with his Breviary on the table.

"Proceed to the question," added Judge Leverett. "Let us have the topic of the evening."

"I will state it in the fewest words possible," answered Paul Errington. "Here I affirm and will prove, by Papal authority, whatever worship the Roman Church gives to God, that worship the Roman Church gives also to Mary."

"What of *latria*, *dulia*, and *hyperdulia*?" asked the General. "We must remember the distinctions of our

SCARLET PRINCE To God he ascribes *latria*, to saints *dulia*, and to the Virgin *hyperdulia*. By such distinctions of worship he would escape the guilt of Idolatry."

"These refinements of his Eminence I do not forget," answered Paul Errington. "But I do not now argue with ecclesiastics. My appeal is to the common sense of America. What guides our people in politics will serve them in religion. Citizens, mark my words! Weigh my proofs! Rome says *latria* is the worship due to God That worship I will show that Rome, by her Popes, give to Mary."

"Fearful conclusion!" exclaimed Judge Leverett. "If you are wrong you are guilty of the blackest slander conceivable; if you are right you prove idolatry in the heart and life of the Catholic Church. I hope that you are mistaken. Only a fiend could wish to find a taint in the souls of millions. Succeeding, you will force us to believe that the Papal Communion is the Apostasy, the Harlot, the Babylon, the Mystery of Iniquity of the Apocalypse, and that the man of sin exalting himself above God is the Roman Pontiff throned now in the Vatican."

"More horrible yet!" cried General Preston. "If the Latin Church is idolatrous the Greek Church too is idolatrous. In saint worship their service books agree in innumerable invocations. Their guilt is equal. Hence if you sustain your argument you fix on three hundred millions of Christians the stain of Idolatry."

"I do not prefer the charge, but only submit the proofs," replied Paul Errington. "America is my jury. Let America pronounce the verdict;

I refer the whole subject to America.'

"Before beginning our direct examination, we must remember," said Judge Leverett, "that Idolatry was the root sin of Israel. Through his prophets against Idoltry Jehovah thundered. The old Testament is one blaze of wrath against Idolatry."

"And Idolatry soon polluted the Christian Church," added Paul Errington. "For pagan gods politic bishops substituted martyrs and confessors. Both Greek and Latin fathers aided the superstition. East and West made invocation universal. Saint crowded after saint in oriental and occidental calendar. In honor of dead men and dead women as patrons city vied with city, order with order, province with province, kingdom with kingdom. Christendom for ages, revelled in the liberty and luxury of canonization. This Breviary in my hand testifies to the present state of the Roman Catholic Church as a dark heritage from such an idolatrous past."

"Errington, pause here," said General Preston. "Explain to America the process by which saints are beatified and canonized by Pontiffs. Our citizens should know on what authority they are to choose and supplicate their celestial patrons."

"Pope Alexander III. first made canonization exclusive in the Holy See," answered Paul Errington. "But Urban VIII. decreed the present method of procedure."

"Where does the process originate?" inquired the Judge.

"With the bishop," said Errington. "He inquires into the virtues and miracles of the proposed; sends his sealed sentence to the congregation of rites at Rome, where the examina-

tion is referred first, to the conclave, and then to a particular cardinal."

"But the Pope crowns all," added the Judge. "He pronounces the saint beatified and canonized, so that the world may pay him worship."

"The ceremonial after the Papal brief I believe most magnificent," remarked General Preston.

"Scarce exceeded by any pageant of the Roman Church," continued Paul Errington. "First there is a solemn procession; images of the saint are uplifted on banners. When the Church is reached the Pope sits on his throne and receives homage. Solicitor and advocate fall at his feet and ask the canonization. A second and third petition follow. Litanies are chanted, the *Veni Creator* is sung and also the *Te Deum*. High mass concludes and solemnizes the grand service."

"As I remember," said the Judge, "there can be no canonization until the writings of the saint have been examined and approved."

"All his works undergo a long, arduous and minute scrutiny," resumed Errington. "Heresy is an insuperable obstacle. Canonization, therefore, on the writings of its subject places the the Papal seal of infallibility."

"Illustrate this by a particular instance," suggested the General.

"Saint Alphonsus Liguori is a good example," answered Paul Errington, "especially as he is admirably mentioned by our SCARLET PRINCE. In 1690, he was born in Naples. The venerable Pius VII. issued the decree for his beatification in 1790, and in 1836 Gregory XVI. proceeded to the solemnity of his canonization. Enrolled among the saints by Papal authority

Alphonsus is now an object of worship. Any Roman Catholic can address to him prayer."

"Were the works of Alphonsus Liguori passed in review by Pius and Gregory?" inquired the Judge.

"All as required by the rule," answered Paul Errington. "Error precludes canonization. The infallibility of Gregory XVI. attaches to each writing of Alphonsus Liguori."

"And I suppose too of Pius VII," said General Preston. "If so, the 'Glories of Mary' have the sanction of two Pontiffs."

"Let America know it!" cried Paul Errington. "By Papal approval the 'Glories of Mary' are infallible guides to Catholic doctrine and devotion. It is a standard, therefore, for our SCARLET PRINCE. His Eminence would no more dare repudiate the book than pierce his eye or stab his heart."

"A discovery!" explained General Preston. "Alphonsus of Liguori quotes from St. Bernardine of Sienna, and from St. Anselm. Were they too canonized?"

"For the first I can answer from memory," said Paul Errington. "St. Bernardine was canonized by Nicholas V. in 1450. Maroni, chamberlain to Gregory XVI. gives the cost of the process. It was 25,000 ducats into the Roman treasury. Hence what St. Alphonsus quotes from St. Bernardine has the approval of both their pontifical saint-makers. Anselm is a doctor of universal authority, approved by Popes, cardinals and people."

"Your argument is complete," affirmed Judge Leverett. "No link is wanting in the chain. You have bound to Popes the writings of Alphonsus, Bernardine and Anselm.

Now we can tell America what infallible Rome teaches and our SCARLET PRINCE believes. Here his words of apology cannot apply when he says in his 'Faith of our Fathers':—'There are expressions addressed to the saints in some popular books of devotion which to critical readers may seem extravagant. A heart tenderly attached to the saints will give vent to its feelings in the language of hyperbole, just as an enthusiastic lover will call his future bride his adorable queen without any intention of worshipping her as a goddess.'"

"I will give you now from the 'Glories of Mary,'" resumed Paul Errington, "what Roman Pontiffs and our SCARLET PRINCE would impose on their American flock. In that book St. Alphonsus Liguori writes: 'St. Bernardine of Sienna does not fear to say that all, even God Himself, is subject to the empire of Mary.' 'The saint wishes to insinuate thereby that God hears Mary's prayers as if they were commands. All things in heaven and in earth, whether they be the damned or the blessed, all which are under the government of God, are likewise subject to the glorious Virgin. All things are subject to the command of the Virgin, even God Himself.'"

"That makes Mary sovereign of the universe," cried Judge Leverett, whose Puritan blood was first chilled and then fired. "And behind Alphonsus and Bernardine two infallible canonizing Popes! Two infallibles bind all infallibles. Hence the teachings of Alphonsus and Bernardine are the teachings of the Roman Church. Her Pontiffs crown Mary Queen of the universe and make her god over God. They exalt her above the omnipotent."

And our SCARLET PRINCE mu follow his Popes. Not in his dainty books do we have his doctrine. In the 'Glories of Mary,' Roman Catholics find the key to her universal adoration. And the worship of the people is from the decrees of Pontiffs."

"When Popes enthrone a woman above God, and give her the diadem of the universe, what must be the religion of the ignorant?" asked General Preston with unwonted vehemence. "Now I see why the populace worships Mary more than Christ."

"Alphonsus Liguori quotes from Anselm," resumed Paul Errington. "Hear this marvellous doctor sanctioned too by Popes!"

"The Lord, O Mary, has so exalted you that his favor has rendered you omnipotent. Again Alphonsus says, 'In order to increase our confidence in Mary, St. Anselm assures us that our prayers will often be more speedily heard in invoking her name than in calling on that of Jesus, and the reason he assigns is, that Jesus being no less our Judge than our Saviour, He must avenge the wrongs we do Him by our sins, while the Holy Virgin, being solely our advocate, is obliged to entertain sentiments of pity for us.'"

"Anselm! Bernardine! Alphonsus!" exclaimed Judge Leverett. "All their writings established by Papa canonizations! Now I understand the truth of a remark made by the chief Jesuit in the Propaganda. He said that the religion of Mary was the religion of Italy. But never before did I realize that the superstition of the populace has its source in the Popes."

"The vision in Alphonsus is his doctrine in picture," continued Paul Errington. "In his 'Glories of Mary,'

two ladders reach from earth to heaven. At the top of one ladder is Mary and at the top of the other is Jesus. All who climb the ladder of Jesu fall; all who climb the ladder of Mary enter. You can see this vision in a picture of one of the Italian churches within the dominion of the holy father and universal bishop."

"All Mary worship, I now perceive, comes back to the same original," interposed General Preston. "Pontiffs are the fountains whence its dark streams flow over our world."

"In my hand is the Breviary," said Paul Errington. "On its title page are the names of three infallible Popes. We have seen too that it is the daily service book of our own SCARLET PRINCE. America can see in it the character of his devotions, and judge him by his prayers as well as his volumes. 'If the winds of temptation arise, if thou run upon the rocks of tribulation, look to the star, call upon Mary! If thou art tossed upon the waves of pride, of ambition, of detraction, of envy, look to the star, call upon Mary! If anger or avarice, or the temptation of the flesh toss the bark of thy mind, look to Mary! If disturbed by the greatness of thy sins, troubled at the defilement of thy conscience, affrighted at the horrors of judgment, thou beginnest to be swallowed up in the gulf of sadness, the abyss of despair, think upon Mary! In dangers, in difficulties, in doubts think upon Mary, invoke Mary! Let her not depart from thy mouth. Let her not depart from thy heart!'"

"We will now pass to St. Bonaventure, the Seraphic doctor," interposed Judge Leverett.

"Did he compose the Psalter ascrib-

ed to him?" asked General Preston.

"I think so, without doubt!" answered Errington.

"Your reason!" said the General.

"One fact answers all objections," replied Paul Errington. "In 1844, the Psalter of Bonaventure was published in Rome. The city was then wholly under Papal rule. No body of devotions could have appeared in his capital without the Pontiff's knowledge and approbation. How, without previous Papal sanction, could the Psalter have circulated as a manual in Europe? Impossible!"

"I am satisfied," answered the General.

"And I," said the Judge. "So too will be our American jury."

"St. Bonaventure," resumed Paul Errington, "was beatified in 1742, and in 1746 by Benedict XIV. canonized. Maroni says that the procedure cost 27,000 ducats in gold. The saint was laid under the altar of Mary Magdalene Church. Afterwards he was enshrined and his bones wrought miracles. Now hear in the Psalter of Bonaventure what was approved by his canonizing Pope!"

"Stop, Errington!" cried General Preston. "Give us the substance and speak slowly. This is a most solemn and important moment. I feel that you are about to fix my opinions of the Idolatry of the Roman Church."

"The Seraphic doctor," answered Paul Errington, "in his Psalter has addressed to Mary every word addressed in his Psalms by David to God. The whole worship of God Bonaventure thus transfers to Mary. If, therefore, the Psalms of David give *latria* to God, the Psalter of Bonaventure

gives *latria* to Mary. This is what I proposed to prove. It would be Idolatry in an archangel."

"Horrible!" exclaimed the Judge.

"It stupefies me!" cried the General.

"And the worst is to come!" said Paul Errington. "Let America know that as Bonaventure has changed David's Psalms so Bonaventure has changed the Lord's prayer! Fellow-citizens are you ready to say—'Our Lady who art in Heaven, hallowed be thy name?' The same blasphemy alters the immortal *Te Deum* which expresses the heart and faith of the Universal Church. With Bonaventure it begins, 'We praise thee Oh Mary; we acknowledge thee to be the Lady! Thus the worship of heaven and earth is turned from the Divine Son to the human mother.'"

TO BE CONTINUED.]

"What Rome Teaches."

The Philadelphia *Presbyterian*, July 1, 1891, says of this new book of the Nun of Kenmare:

This is an epitome of Roman Catholic doctrine, and its relation to politics and the press. From long acquaintance with her subject the author presents it in a simple, direct and masterly way, which is singularly convincing. In the growing antagonisms between Protestantism and Romanism, and the aggressive and encroaching policy of the latter, every lover of religious freedom in this country should be in possession of an intelligent understanding of the question in its various bearings. We commend this book as supplying such knowledge.

The price of this volume is \$1.25. With her other works—"Autobiography of the Nun of Kenmare" (\$1.50), and "Life Inside the Church of Rome" (\$1.75)—it will be sent from this office for \$4.00.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

FOURTH SERIES

LETTER XLI.

NEW YORK, August, 1891.

SIR:—The theologians of your Church are unanimous in their declarations regarding the divine origin and power of the priesthood, but there is much diversity of opinion as to the "jurisdiction" of bishops and "intention" of priests. Every priest, they say, has power from God to perform the "divine mysteries," that is, to change the bread and wine at mass into the body and blood of Christ, to absolve from sin, to make a person a Christian by baptism, etc. This power of the priesthood is not derived from the personal qualities of the individual. He may be a good or bad man, with or without faith, and if he has been validly ordained he can administer the sacraments that give salvation to mankind. The adage, "No priest, no sacrament; no sacrament, no salvation," is literally true in the Roman Catholic Church. But he must have the "intention" to do what the Church requires of him and must be subject to the "jurisdiction" of the bishop, who must be subject to the Pope, who is subject to—no one! If a priest has not the "intention" to baptize a child and make it a Christian, the baptism is not valid, and the child is not a Christian, though the words be pronounced and the water be abundant; if there be no "intention" to grant absolution to the penitent, there is no pardon for sin, even though the words of absolution be pronounced; if the "intention" to change the bread and wine into the body and blood of Christ be not present in the priest's mind there is no consecration and the people who adore are idolators, though all the words of consecration be said aloud.

I am not setting up supposititious cases. There are many instances where priests had no "intention" to do what the Church required. Here is one in my own experience. As you know, Cardinal, I have been able to receive many priests out of your Church for the last twelve years, and I have had a varied experience with them. Several years ago one came to me directly from his parish where he was sole priest in charge. He said two masses on Sunday, and without any formal leave taking departed from his parish and came directly to me. He had been in correspondence with me for some time, so that I knew something about him, and as he was an intelligent, respectable man of good habits, I introduced him to my congregation the Sunday after his arrival. He made a brief address in which he expressed his joy at being delivered from the deceptions and superstitions of the Church of Rome. He related some of his personal experiences with bishops and priests, and told some funny stories at their expense. He made a favorable impression upon the audience, though we regretted that some gleam of spiritual light and longing did not appear in his discourse. But we knew priests so well that we did not expect too much from one who had just descended from the altar where he had been performing the Roman ceremonies. He was my guest for a week

before I learned anything of his spiritual condition. He entertained very bitter feelings towards the Roman Church, and he despised and loathed the priesthood. But when a little gentle pressure was brought to bear upon him, he frankly confessed that he had no religion worth speaking of. "For the last seven years," said he, "I have had no faith in the Roman religion. I discharged my duty as a priest in the eyes of the world and to the satisfaction of my bishop, and preached sermons such as are found in the books on the Gospels and Epistles for every Sunday in the year, and administered the sacraments to the people in the manner prescribed by the ritual, but I had no faith."

"You didn't believe what you were preaching, or in the sacraments and ceremonies of the Church during that time?" I inquired.

"Not a bit of it," said he. "Many priests preach the same kind of sermons, and none but themselves know whether they have faith or not."

"But how did you manage about the sacraments," I asked, "did not the people observe your performance in administering them?"

"When saying mass," he replied, "I repeated correctly the psalms, prayers and antiphons that are spoken aloud, but I mumbled through the other portions of the service with any nonsensical words that came to my mind."

"Did you pronounce the words of consecration at the mass?" I asked. "Even though you had no faith in transubstantiation you knew you could change the bread and wine into the body and blood of Christ." He had been educated at All Hallows' College, Dublin, Ireland, and knew enough theology at least to say mass correctly.

"I did not pronounce the words of consecration," he said. "As those words are spoken by the priest in a low tone with the body bent over the altar I simply mumbled a few meaningless words that the people could not hear. Sometimes I thought as I bent over the wafer and held it in my hands that God must be an incomprehensible being to change that bit of bread into His body when I had no faith in what I was doing. As a priest I was supposed to possess that power, but as a man I knew I had it not."

"What did you do and say?" I asked.

"I held the wafer in my hands," he said, "and mumbled some words to it, such as, 'If you can change yourself into God, do so,' or, 'I know you cannot change yourself into God, but I have to go through this ceremony as the people in the Church are bowing in adoration.'"

Now, Cardinal, since I left the Roman Church and renounced the priesthood I have had no faith in transubstantiation or in any of the distinctive doctrines of that Church, but during my priesthood I had full faith in its sacraments and ceremonies, and fulfilled the duties of my office conscientiously. I had heard of priests who made a travesty of the ceremonies, and I knew some who were materialists and agnostics, though morally upright, but I had never before met one who exhibited such brutal frankness in relating his experiences in the priesthood. I was surprised and shocked, and somewhat disgusted at what I heard, for although I cared nothing for what you would call the sacrilegious act of this priest, I had much respect and great pity for the

people who bowed in adoration before the wafer, which he did not consecrate, and worshipped it as God. Remember, though he had no faith whatever, if he had pronounced the words of consecration, "*Hoc est enim corpus meum*," according to the "intention" of the Church the wafer would have been changed into the body and blood, the soul and divinity of our Lord Jesus Christ.

He said further that at every mass he gave those unconsecrated wafers to the people at the communion, and they believed they were receiving their Saviour. What a gross deception! Who was responsible for it? You will say, this bad priest. But who knows whether the bishop who ordained him was not just as bad, or the Pope who appointed that bishop, or the cardinals who elected that Pope? A chain is strong only in proportion to the strength of its links; one bad link breaks the chain. History tells us that there have been Popes without faith in God, and bishops and priests who made a mockery of religion. Is one generation more exempt from such possibilities than another? It will be said, of course, that this priest was a hypocrite and a scoundrel, and I said so myself at the time, and was glad to be rid of him; but that does not alter the case. The people had confidence in him as their pastor and spiritual father who had power to save their souls, if he had only the "intention" of doing so. They confessed their sins to him regularly, and expressed their sorrow and purpose of amendment, but he did not give them absolution. When asked what he said instead of the words of absolution, he replied, "I raised my hand over the head of the penitent and mumbled and jumbled some words together, gave some slight penance to be said, such as three 'Hail Mary's,' and told the person to go to communion." This he had been doing for seven years. Alas! for the poor deluded people.

I shall return to this subject, Cardinal. For the present, *Au revoir*.

Yours truly,

JAMES A. O'CONNOR.

CHRIST'S MISSION BUILDING.

The regular Sabbath and week-day services in "Christ's Mission" building will begin as soon as the necessary alterations are made and chairs and other furniture provided. The friends of the Mission who have means to spare for this purpose will do well to forward their contributions before the Summer is over. Much has been done towards making the Mission building ready for work, but much more remains to be done, and funds are needed for this purpose. The Fall work will soon begin and the building is not ready. Will not the friends who are interested

help to get it ready as soon as possible?

Rev. A. C. Dixon, D. D., pastor of Hanson Place Baptist Church, Brooklyn, N. Y., says in the *Baltimore Baptist*:

The friends of Rev. James A. O'Connor all over the country will rejoice to learn that he has established headquarters for his work at 142 West Twenty-first street, New York. He has in the building a chapel seating about 200, the office of THE CONVERTED CATHOLIC, a home for his family and a home for converted priests. But he needs money to thoroughly equip the building. Will not some individual or church undertake to furnish seats for his chapel that will cost about \$250? It will be helping a noble man of God and a noble work.

NEW PUBLICATIONS.

[All works noticed in these columns can be had at this office at Publishers' prices.]

"OLD PATHS."

FATHER CONNELLAN'S NEW BOOK.

In our last issue we said that the price of this volume is 75 cents. We are now able to announce that the price is only 20 cents in paper cover and 50 cents in cloth. The *English Churchman*, June 8, 1891, says:

Father Connellan, author of "Hear the Other Side," has just brought out another very interesting volume entitled "Old Paths." We have chapters on "the Early Irish Church," "the Poor Man's Religion," "Ireland and the Bible," etc. A short account of the author by Rev. Samuel Prenter, of Dublin, is prefixed, and is not by any means the least interesting part of this remarkable volume. As Mr. Prenter truly says, Father Connellan is "a man of brilliant powers of mind and singular winsomeness of heart." It is also worthy of note that he is now thirty-four years of age—exactly the age of Luther when he nailed his famous "Theses" on the church door at Wittenberg.

We hope for a large sale for this excellent work. It can be ordered from Mr. Joseph Connellan, 49 Middle Abbey street, Dublin, Ireland, or from this office.

ROMANISM AND THE REFORMATION, from the Standpoint of Prophecy; by H. Grattan Guinness, F. R. G. S., 396 pp., bound in cloth, price \$1.00.

This book is of the highest value. Its subject is of absorbing interest; its clearness and force appeal powerfully to the mind, and its literary style makes it charming reading. Mr. Guinness is a master of beautiful English, and possesses a singular power of putting his conceptions into transpar-

ent form. No one should miss the enjoyment and inspiration of this tremendous arraignment of a subtle, omnipresent and deadly foe.

THE ANTICHRIST—His Name, Personality, Origin, Work and End; by Mrs. George C. Needham, 72 pp., price 20 cents.

This little book has already had a large sale. It is a strong portrayal of the Man of Sin, and some of the leading students of prophecy in England and America have heartily endorsed this book and commend it with unqualified approval. The following are the contents: His Names and Personality; His Origin; His Work; Duration of His Reign; The Hindering Power; His End.

ANGELS AND DEMONS (New Edition), by Mrs. George C. Needham, 92 pp., price 20 cents.

This little book presents a Scriptural exposition of an important subject, most suitable for the present time, and should be read, pondered, considered and consulted by all classes. Demology is an alarming fact. No person should read of Satan's agencies and remain indifferent. There is great curiosity for the supernatural, and in this book such will find food for reflection.

KIND WORDS.

From the *Free Methodist*, Chicago, June 3, 1891:

We have often spoken words of commendation for THE CONVERTED CATHOLIC, published by Rev. James A. O'Connor, 142 West Twenty-first street, New York. This is the Mission house secured for the Reformed Catholic work in New York City, and therefrom his magazine will hereafter be published. We wish every minister in the country could read THE CONVERTED CATHOLIC. It is thoroughly orthodox, and tells what we Protestants all ought to know.